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Duff


THE Theological Monthly.

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 The issue of this number was unavoidably delayed by a mishap in the printing office. We hope to have the December number out before Christmas.

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1879.

THE INTERNATIONAL COMMENTS

This is the name of the Lesson Leaf to the **TEACHERS' JOURNAL**.

It differs from all other Lesson Leaves now in use by its Explanatory Notes. The usual Lesson Leaf has nothing but the Scripture Lesson and the questions; consequently the scholars in our Sabbath-schools have no helps in studying the lesson or answering the questions, while the teachers have all the helps in the form of commentaries and expositions of the lesson. This is not fair, and ought not so to be.

We have tried to remedy this defect by publishing a larger Lesson Leaf—twice the usual size—which contains short Explanatory Notes on every verse in the lesson. This has been a great help and encouragement to the children, wherever they were introduced, and they prefer them greatly to the ordinary Lesson Leaf.

Wherever the **TEACHERS' JOURNAL** is used in a school, the **INTERNATIONAL COMMENTS** should also be used, as they correspond exactly with each other in questions and explanatory notes.

In some places where another Lesson Leaf is used in the school, teachers have supplied their own classes with the **INTERNATIONAL COMMENTS**. They cost at the rate of \$12.00 per hundred by the year. For a smaller number, or a shorter time, in the same proportion.

Sample copies will be sent to any persons who desire to examine them.

SERMON ON DANCING.

Text. "A Time to Dance." Eccl. iii. 4. Second Edition. Published in the office of **THE TEACHERS' JOURNAL**, York, Pa. Sixteen closely printed pages. Sent by mail for 10 cents.

Balls, or dances are frequently an annoyance to Christian parents and ministers. A French dancing master comes to town and opens a dancing-school. Some of the "First Families" in town, occasionally also church members, send their daughters to acquire this "graceful accomplishment," to "learn good manners," and get into "genteel society." At the end of the quarter's teaching there is a grand ball to wind up with. Many church members would like to know "what harm there can be in this innocent amusement," and "why Christian people can not be allowed to attend a respectable ball?"

This sermon, we think, will answer this question satisfactorily to every one that honestly desires to know what God's word teaches on this subject.

The author very correctly remarks, "It is not the simple act of dancing that is sinful; persons may dance without committing sin thereby; but it is the manner of dancing, the kind of music danced after, the spirit in which you dance, and the object you have in view."

GERMAN LESSON LEAVES.

With the first of July we began to publish **GERMAN INTERNATIONAL LESSON LEAVES**. They are similar in size, explanatory notes and questions, to the English **INTERNATIONAL COMMENTS** that we are now publishing, and are sold by the year or monthly at the same price; namely, at the rate of 12 cents a year, or 1 cent a month.

There are a great many German Sunday-schools in different parts of the country, that have not yet introduced the **International Lessons**, because they could obtain no helps that were suited to their wants. There are also in many English Sunday-schools, German classes, who would be greatly benefitted if they could get suitable helps for Bible study. We propose to furnish them such brief and practical explanations as we think will meet their wants.

Those who desire to have these German Comments, either for themselves or their friends, will please send in their orders without further delay. Sample copies sent free. German lesson leaf for November now ready. Address

P. ANSTADT, YORK, PA.

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This is the title of a closely printed, four page tract, containing the strongest arguments which can be produced that sprinkling is the Scripture Mode of Baptism.

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For sale at the office of the **TEACHERS' JOURNAL**. Price: 100 copies, \$1.00; 50 copies, \$1.75; 25 copies, \$1.00; single copy, 5 cents. Sent by mail on receipt of above prices.

Missionary Institute.

The Scholastic Year is divided into Three Sessions of Thirteen weeks each.

Fall Session Commences August 21.

Winter Session Commences Nov. 20.

Spring Session Commences March 5.

NOTE.—The Winter Session will consist of Fifteen weeks, including a Vacation of two weeks at the Christmas Holidays.

For further particulars in regard to Course of Study, Expenses, &c., address Rev. P. BORN, Selinsgrove, Snyder County, Pa.

A Theological Department is also connected with the Institute, for information in regard to Course of Study and Terms of admission, address, Rev. H. ZIEGLER, D. D.

The Theological Monthly.

VOL. I.—YORK, PA., NOVEMBER, 1879.—NO. 3.

PREMILLENNIAL? OR POSTMILLENNIAL?

BY PRESIDENT JAS. M'DOUGALL, JR., PH. D.

THESE two words express the two views respecting the second coming of Christ. Will he come before, or after, the Millennium, that extended period of the gospel's universal extension and triumph in the earth? The latter view has been held by the larger number of theologians and interpreters, and may be stated thus: Christ will come at the end of time, to sum up all things by the Resurrection and the General Judgment. According to the other view, He will come to introduce the Millennium by raising the righteous dead and reigning with them in person for a thousand years upon the earth; reserving the resurrection of the unrighteous till the end. The holders of this view, though comparatively few in number, include many men of eminence and learning, nor is the doctrine made a test of orthodoxy. Recent discussion has brought the subject freshly before the public attention, and the holders of the pre-millennial view are manifesting unusual zeal in its propagation.

We propose in this article to give our reasons for rejecting this view and adhering to the other. In the first place, we believe it is unsupported by the teaching of Scripture. A number of the references to the second coming of Christ may, without violence, be interpreted according to either view, and so cannot

be claimed as decisive. We cannot deny that the element of time, or chronological succession, in prophetic view is often omitted, and that events appear as contemporaneous between which, in reality, there are long intervals of time. The predictions of the Old Testament produced the universal impression that the first coming of Christ was to be attended immediately by events which have not yet taken place and which the New Testament shows to be still far in the future. And this may prove to be the case with the unfulfilled prophecies of the New Testament. The second advent of Christ, the general resurrection, the final judgment, and the end of the world, events which appear contemporaneous, may prove successive and separated by long intervals; but we may not properly assume this beforehand. One passage, however (Rev. xx. 4-6), is claimed, as affording a distinct warrant for this view, in its mention of a "first resurrection," and the rest of the dead living not until the thousand years were finished. This passage, however, occurs in the book of the Bible which beyond all others is figurative and symbolical. Much, even of this very passage, is confessedly symbolical and not admitting of a literal interpretation. We ask: would so important a doctrine be left entirely unsupported in

the Scriptures, and then set forth in the midst of allegory and symbol? Finding, then, no Scripture decisively calling for this view, we must try it by other means, and ask, how does it harmonize with the general tenor of Scripture and what are its legitimate fruits?

Here we make issue. The premillennial view seems to us to conflict with the teachings of Christ respecting his kingdom, his absence and his return. First as to his kingdom. The view holds that Christ is coming to set up his kingdom on earth in person. Christ taught constantly that his kingdom was set up when he first came.

John the Baptist began his ministry with the proclamation that the kingdom of heaven was at hand. This was his grand rallying-cry. So with Jesus himself (Mark). "Jesus came proclaiming the glad news of the kingdom of God and saying the set time is completed and the kingdom of God has come near." About to send forth the twelve Apostles, he instructed them to employ this same formula. So afterwards, in sending out the seventy. Describing John's and his own time as commencing a new era he said: "The law and the prophets were until John, since then the kingdom of God is preached and every one rushes into it." The statement made in this oft repeated formula must have been regarded by our Lord as of the utmost conceivable interest and importance. It was the announcement of a fact of transcendent moment, to be thus the epitome of all the first preaching.

Again, we must assume that the formula was chosen in wise adaptation to the previous history and training of the Jewish people, which had been intended as a preparation for this very time, and that, accordingly, the proclamation would, on its first hearing, convey a definite and

measurably correct meaning to their minds. A moment's looking into the previous and preparatory stage of the Jewish religious history will show us the mould in which the form of this announcement was cast. From the time of David, they had been kept constantly familiar with the idea of a kingdom and a king, the throne of David and David's son upon it.

But as the recovery of ruined and revolted men was not to be restricted to the nation of Israel, so the prophecies of it were not couched in exclusively Jewish phrase and imagery. Accordingly to Daniel, amid heathenish surroundings, it came in more general and catholic terms, yet still the same essential idea of a kingdom. "In the days of these kings (*i. e.*, Persian, Roman, Macedonian, &c.), shall the God of heaven set up a kingdom which shall never be destroyed." At last the period of preparation was fulfilled. In the fulness of the time God sent forth his Son, made of a woman, Mary of the royal family of David. Then came John the Baptist proclaiming, "The kingdom of heaven is at hand," an announcement, than which Jesus himself had none more important to make, and no form of words better suited to the four thousand years of preparation. Then that was *done*, for which all else that had been done was but preparatory. Then was the kingdom set up. Only once Christ spoke of his "Church;" many times of his "Kingdom." He mentions it as present and actual. "I am a King, but my kingdom is not of this world," (*i. e.*, as to origin and nature). "I am charged with being a king. It is true; I am a king, but my kingdom is not of such a nature as to interfere at all with yours or with any earthly government." Again Jesus said, "Verily I say unto you, there be some standing here who shall not taste of death until

they have seen the kingdom of God having come with power." Since these words clearly refer to a somewhat remote period, until which only a few of those present should survive, it is most satisfactory to apply them to the destruction of Jerusalem, which occurred about forty years after he spoke. In that great and dreadful event, the Jewish dispensation came to an utter end, and it was made clear to the most obstinate and blinded that the kingdom of Messiah had been set up in its stead. If then the kingdom has been set up and has proceeded by successive stages to its present development, and we are to pray constantly "Thy kingdom come," asking for still further developments in the same line, in what sense can it be said that Christ is again coming to set up his kingdom?

In the next place the doctrine of the premillennial return of Christ seems inconsistent with his teachings respecting the nature of his kingdom as spiritual and not temporal. The Apostle writes "God hath translated us into the kingdom of his dear Son." It is not "meat and drink, but righteousness," &c. "The kingdom of heaven is within you." "Lo I am with you alway, unto the end of the world." A visible and temporal kingdom on earth with Christ in person at its head, was the mistaken conception of the Jews which Christ took so much pains to correct. He never proclaimed the kingdom of David nor once styled himself the son of David, but always the son of man or the Son of God. He perceived that the Davidic element was far too prominent in their conception. Once he had to retire to the mountain, seeing they were about to come and take him by force and make him a king, a second David indeed. He lost no opportunity to try to mould them to a spiritual conception of the Basileia of prophecy. Never the kingdom of David, but the kingdom of God,

whose throne and seat and capital is heaven, and, therefore, whose king is the King of Glory. The premillennial view seems to savor of Judaism, and to foster the idea of a temporal rather than of a spiritual kingdom; the idea which our Lord took so much pains to counteract in the minds of his disciples. Its advocates seem still determined, as of old, to "come and take him by force to make him a king."

But, again, this view seems to conflict with the teachings of Christ respecting the purpose of his absence, his going away. Said he, "it is expedient for you that I go away." While he remained, it seemed impossible for his disciples to get beyond the conception of him as a man. His personal ministry, neither to the world at large nor to his disciples was in the highest degree effective. He reproved the world of sin, of righteousness and of judgment; and the world, instead of submitting to his reproof, rose up and slew the reprover. But he said that after he had gone to the Father, the Spirit should reprove the world. And the Spirit's reproof has ever been effective; none has ever withstood it. And so with Christ's disciples; not even the most intimate and spiritual penetrated the disguise which his flesh presented, and rose to a true conception of him as the Son of God. To the last, no one apprehended his real person and nature. He must go out of their sight and from the reach of all their bodily senses, that they might truly know him. It was not till after his ascension that they worshipped him, and it was not till after Pentecost that they confidently proclaimed him as both Lord and Christ. They knew him no more "after the flesh." The Christ whom they preached was a spiritual Christ and Savior. It would help no one to see Christ with bodily eyes. What did it avail the multitudes

who saw him daily and in human relations knew him intimately. Nay, is not here the highest and final reason for his withdrawal from the earth? The absence of Christ, then, is not the church's weakness; it is her strength: not her humiliation, but the source of her inspiration and courage. Only as he is absent in the body, can he truly say, "Lo, I am with you always." With what advantage, then, either to himself or to the church, shall he return and reign in person upon the earth? Could he possibly be as accessible or as helpful as he is now? Should he be again subjected to earthly conditions? Could all the appliances of modern civilization give him an omnipresence like that which he now possesses? He now reigneth at the Father's right hand where he must reign until he hath put all enemies under his feet. Henceforth, no earthly throne is worthy of him on whose head are many crowns. Earthly sojourn, anywhere, for him is degradation. The most kingly state of earth would be an estate of humiliation. We have always to combat the tendency toward the natural, the sensuous and the earthly, and to labor for the spiritual and the heavenly. He has gone, to draw our thoughts after him upward and heavenward; yet not as though he were not, by his Spirit ever present with us. He seems to say, "I depart, for you must depart. I come, not to bring down your heaven, but to lift you up to it; not to confirm you in earthliness, even of the best sort, but to transform you into the heavenly. The premillennial view seems to us thus to favor the sensuous and earthly in our view of Christ and his kingdom, and to contradict Christ's own alleged reasons for going away. If he be thus to return to reign, why need he have gone at all, and what was the necessity for the intervention of the Spirit's coming and work?

So, too, with respect to the second coming, the return of Christ, the premillennial view seems to us to conflict with the plain teachings of Christ. "If I come again, I will receive you unto myself." "They shall be caught up to meet the Lord in the air, and *so shall be ever with the Lord.*" They "that are alive and remain shall be changed in a moment," &c., to conform them to the condition of the resurrected saints. How shall they, then, associate on equal terms with the millions of ungodly living? And what of these unrighteous living? Again, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." This most extended account by Jesus himself, certainly connects his return with judgment and the resurrection. Would he himself draw this scene of Matt. 25th to depict the introduction of the millennium? Have we a right to introduce the principle of perspective at pleasure, and put a thousand years between events which are clearly represented as simultaneous?

This view, then, being unsupported by any express, Scripture warrant, and, as it seems to us, in conflict with the spirit and obvious meaning of many of the teachings of Christ and his Apostles, it is proper for us to inquire what is its natural and legitimate influence upon Christian character and conduct. The view claims that the present preaching of the gospel is only for the purpose of calling out a certain definite number from among men, and "for a witness;" that the redemption of the world as a whole is not to be expected until Jesus comes in person; nay more, it is a part of this view, that the world will wax worse and worse until Jesus comes.

Taking human nature as we find it, it

seems to us that the influence of this doctrine must be to discourage and depress Christian effort, and incline the church to remain satisfied with things as they are, until Christ comes to change them for the better. If the heathen are not evangelized, if the gospel is not making headway in the earth, if the desert is not coming to "rejoice and blossom as the rose;" according to the premillennial view this is no surprise, no discouragement and no incitement to renewed effort. It may be replied, it is true, that the command of Christ, "Go ye into all the world and preach the gospel to every creature," is the main spring, and ultimate motive of evangelical zeal, and that we are not to concern ourselves with results. In a sense, this is true, but the hope and promise of success afford a stimulus which the church can ill afford to lose. In fact the most numerous and most zealous missionaries are holders of the other view, that the world is to be converted

under the present regime, by the word and the Spirit, and that by these, Christ, according to his promise, is with his church "always, even unto the end of the world." Comparing these two views, it cannot be doubted which one affords the stronger spring and impulse to every species of Christian effort. The obligation of duty remaining the same, the one adds hope and expectation, the other takes them away. The church will not labor very strenuously for the conversion of a world which it does not expect to convert, but rather to see grow worse and worse upon its hands.

Such appears to us to be the logical influence of the premillennial view upon Christian life and labor. Tried in every manner, and regarded from every point, the other view seems more consonant with the teaching of Scripture, and as we ought to suppose beforehand, better adapted to develop in the church a life of heroic faith and self-sacrifice.

THE GARDEN OF EDEN AT THE BOTTOM OF THE PACIFIC OCEAN.

QUITE a remarkable address was delivered in the Minnesota Lake Sunday School Assembly by Rev. P. G. Robert, of St. Louis. It was striking both on account of the novelty of its position and of the ability displayed in advocating it. His position was, that the garden of Eden lies at the bottom of the Pacific Ocean! The idea, which at first seemed absurd, under his presentation grew to be plausible, and at last almost convincing. His arguments, summarized, are as follows:

1. That before the flood there was only one continent. The waters under heaven were "gathered together in one place." Genesis i. 9.

2. This continent was an undulating plain with hills only fifteen cubits high. Genesis vii. 30.

3. This theory accounts for God's setting the rainbow in the cloud. As there were no high mountains, which are the great rain-condensers, there was no rain previous to the flood, and hence no rainbow. Genesis ii. 6.

4. This continent by mighty subterranean forces was submerged and other continents elevated. This he proves: *a*). By Scripture. "The world that then was, being overflowed with water, *perished*." 2 Pet. iii. 6. *b*). By the conformation of the continents now surrounding the Pacific Ocean. The mountains on the eastern shores of Eurasia, and on the western shores of America, through the Aleutian islands, make a complete volcanic circuit, that shows the edges of the violent disruption that took place when the present continents were elevated and the ancient one was depressed.

5. The peculiar flora and fauna of New Zealand indicate that it once belonged to some large continent now buried in the Southern Sea.

6. There are remains of a lost people in Polynesia, the relics of which can be more rationally explained by the flood than upon any other hypothesis. Those remains consist of jewels and manufactured objects, evidently very ancient, discovered at great depths, and of building-stone belonging to cities once containing inhabitants more numerous than the existing localities now could supply with food.

7. The rate of the equatorial current, and the force of the winds, can be shown to be the exact power necessary to take the ark from a point between the 10th and 24th degrees of north latitude, and east of what is now the island of Formosa to the Ararat range, as it was rising above the waters, within the period given by Moses.

The objection that the river Euphrates approximately determines the location of the garden of Eden, Mr. Robert makes reply that it no more does so than Richmond in Missouri determines the loca-

tion of Richmond in Virginia. The latter city was named by the colonists who came from the vicinity of the other, and what more natural than that the occupants of the ark should give to the new localities into which they came the names of the old? That effectually disposes of *that* difficulty. As successfully, also, does the theory advocated by Mr. Robert remove many of the scientific objections to the idea of the flood as generally held. We do not suppose, however, that his exposition will meet with immediate acceptance or meet with criticisms no more formidable than the one mentioned. We are mistaken in our guess, however, if it does not awaken a new interest in the subject, and start a new investigation in regard to it, if it be properly urged. Those who wish to look into the subject any farther can obtain from Mr. Robert his pamphlet on the subject at a cost of fifteen cents. —NAT. S. S. TEACHER.

ILLUSTRATIONS OF THE CATECHISM.

HONOR *thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

THE RIGHTS OF PARENTS.

Scripture Examples.—Honor due to parents: Shem and Japhet, Gen. ix. 23; Joseph, Gen. xlv. 9; Solomon, 1 Kings xix. 20. Love: Joseph, Gen. xlv. 29; Elisha, 1 Kings xix. 20. Obedience: Isaac, Gen. xxii. 6; Jacob, Gen. xxviii.

1; Joseph, Gen. xxxvii. 13; the Rechabites, Jer. xxxv. 18, 19; Jesus, Luke ii. 51. Gratitude: Joseph, Gen. xlv. 11; David, 1 Sam. xxii. 3; Jesus, John xix. 25-27; Jonathan, 1 Sam. xix. Bad children: Cain, Gen. iv; Ham, Gen. ix. 2; Jacob's sons, Gen. xxxvii; Eli's sons, 1 Sam. ii. 12, 15, 22-25; Samuel's sons, Joel and Obiah, 1 Sam. viii. 1-5; Absalom, 2 Sam. xiii. 1; Manasse, 2 Chron. xxxiii. 1.

CHILDREN SHOULD PROVIDE FOR THE WANTS OF THEIR AGED PARENTS.

A farmer was one day ploughing near the summer residence of a king. The king happening to ride past the place where he was laboring, called to him in a kind tone, "You appear to be very industrious, my friend. Does this field belong to you, in which you are ploughing so busily?" "No, sir," said the farmer, who did not know the king, "I am ploughing for

wages." "And how much do you get for your labor!" "Eight groats." "And what do you do with these eight groats?" "Two groats are for me and my wife, with two I pay my debts, two I invest in hope, and two I give away." The king did not quite understand the farmer's answer, and desired an explanation, which he gave as follows: "I have my parents at home

with me, who are now old and feeble; but as they nourished me in my childhood and brought me up to manhood, I am now also bound to sustain them in their old age; this debt I daily pay off with two groats. The third pair of groats, which I invest in hope, I devote to the education of my children, for I hope, that when I cannot labor any longer, they will also support me. With the last two groats, which I give away, I support my two sickly sisters." The king was so much pleased with the way in which this poor laborer laid out his wages, that he gave him rich presents, and thus enabled him to treat his aged parents and sick sisters with still greater kindness, and to give his children a more liberal education.

Frederic, the late king of Prussia, having rung his bell one day, and nobody answering, opened the door, and found the page in waiting asleep on a sofa. He was just going to awaken him when he perceived the end of a paper protruding from his pocket, on which something was written; this excited his curiosity. He pulled it out and found it to be a letter from the mother of the page, thanking him for having sent her a part of his wages, which had proved a very timely assistance to her, and, in conclusion, beseeching God to bless him for his filial duty. The king stepped softly to his room, took a rouleau of ducats, and slipped them with the letter into the page's pocket. Returning to his apartment, he rung so violently, that the page awoke, opened the door and entered. "You have been asleep," said the king. The page attempted to excuse himself; and in his embarrassment, happening to put his hand into his pocket, felt with astonishment the rouleau. He drew it out, turned pale, and looking at the king, burst into tears, without being able to speak a word. "What is the matter?" said the king,

"what ails you?" "Ah! sire," said the young man, throwing himself at his majesty's feet, "somebody wishes to ruin me; I know not how I came by this money in my pocket."

"What God bestows,

He bestows in sleep;"^a

resumed the king. "Send the money to your mother; salute her in my name, and assure her that I shall take care of both her and you."

The danger occasioned by an awful eruption of Mount Etna, many years since, obliged the inhabitants of the adjacent country to flee in every direction for safety. Amidst the hurry and confusion of this scene, every one carrying away what he deemed most precious, two sons, the one named Anaphias, the other Amphonimus, in the height of their solicitude for the preservation of their wealth and goods, recollected their father and mother, who, being both very old, were unable to help themselves by flight. Filial tenderness overcame every other consideration. "Where," exclaimed the generous youths, "shall we find a more precious treasure than our parents?" This said, the one took up his father on his shoulders, the other his mother, and so made their way through the surrounding smoke and flames.

The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might requite her care of me, and cause the widow's heart to sing for joy."

Among the multitude of persons who were proscribed under the second triumvirate of Rome, were the celebrated orator Cicero and his brother Quintus. The latter found means to conceal himself so effectually at home that the soldiers could not find him. Enraged at their disap-

^a A German proverb.

pointment, they put his son to the torture in order to make him disclose the place of his father's concealment; but filial affection was proof against the most excruciating torments. An involuntary sigh, and sometimes a deep groan were all that could be extorted from the youth. His agonies were increased; but with amazing fortitude he still persisted in his resolution of not betraying his father. Quintus was not far off, and it may be imagined better than can be expressed how his heart must have been affected with the sighs and groans of a son expiring in tortures to save his life. He could bear it no longer, but, quitting the place of his concealment, he presented himself to the assassins, begging of them to put him to death and dismiss the innocent youth. But the inhuman monsters, without being the least affected with the tears either of the father or the son, answered that they must both die; the father because he was proscribed, and the son because he had concealed the father. Then a new contest of tenderness arose who should die first; but this the assassins soon decided, by beheading them both at the same time.

Ancient history records that a certain city was besieged, and at length obliged to surrender. In the city there were two brothers who had in some way obliged the conquering General, and in consequence of this, received permission to leave the city before it was set on fire, taking with them as much of their property as each could carry about his person. Accordingly the two generous youths appeared at the gates of the city, one of them carrying their father, and the other their mother.

Pomponius Atticus, who pronounced a funeral oration on the death of his mother, protested that though he had resided with her sixty-seven years, he was never once

reconciled to her; "Because," said he, "there never happened the least discord between us, and consequently there was no need of reconciliation."

Olympias, the mother of Alexander, was of so very unhappy and morose a disposition that he could not employ her in any of the affairs of government. She, however, narrowly inspected the conduct of others, and made many complaints to her son, which he always bore with patience. Antipater, Alexander's deputy to Europe, once wrote a long letter to him complaining of her conduct, to whom Alexander returned this answer: "Knowest thou not that one tear of my mother's will blot out a thousand such letters?"

When Epaminondas had won three battles over the Lacedemonians, the subject which gave him the most pleasure was that his father was living to enjoy the news.

A deaf and dumb boy, thirteen years of age, educated in the school for such persons at Edinburgh, after an absence of four years went home to see his mother. When he entered her house in company with his benefactor she was sitting in a state of intoxication, which greatly affected him. He took his pencil and attempted to show her the evil and danger of such conduct, and gave her much good advice. After retiring with his friend, at whose house he went to lodge, his countenance became very sorrowful and the tears trickled down his cheeks. His friend asked him the occasion of all this, when he wrote that he was thinking if he got to heaven, how sorry he should be not to find his mother there.

A negro of one of the kingdoms on the African coast, who had become insolvent, surrendered himself to his creditors, who, according to the established custom of the country, sold him to the Danes. This affected his son so much that he came and

reproached his father for not selling his children to pay his debts; and after much entreaty he prevailed on the captain to accept him, and liberate his father. The son was put in chains, and on the point of sailing to the West Indies; when the Governor, through the means of Mr. Isert sent for the owner of the slaves, paid the money that he had given for the old man, and restored the son to his father.

General George Washington, when quite young, was about to go to sea as a midshipman; everything was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her, but he saw that his mother would be distressed if he went, and perhaps never be happy again. He immediately turned to a servant and said: "Go and fetch back my trunk. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him: "George, God has promised to bless the children that honor their parents, and I believe he will bless you."

Valerius Maximus relates that a woman of distinction having been condemned to be strangled, was delivered to the triumvir, who caused her to be carried to the prison in order to be put to death. The gaoler who was ordered to execute her was struck with compunction, and could not resolve to kill her. He chose, however, to let her die with hunger, but meanwhile suffering her daughter to visit her in prison, taking care that she brought her nothing to eat. Many days passed over in this manner, when the gaoler at length, surprised that the prisoner lived so long without food, took means of se-

cretly observing their interviews. He then discovered that the affectionate daughter had all the while been nourishing her mother with her own milk. Amazed at so tender, and at the same time so ingenious an artifice, he related it to the triumvir, and the triumvir to the proctor, who thought the fact merited stating in the assembly of the people. This produced the happiest effects; the criminal was pardoned, and a decree passed that the mother and daughter should be maintained for the remainder of their lives at the expense of the public, and that a temple, sacred to filial piety, should be erected near the prison.

A certain farmer in Connecticut, possessing a small estate, was persuaded by his only son, (who was married and lived with his father,) to give him a deed of the property. It was accordingly executed. Soon the father began to find himself neglected; next removed from the common table, to a block in the chimney corner, to take the morsel of food reluctantly given him. At last the unnatural son resolved one day, to try to break the afflicted heart of his sire. He procured a block and began to hollow it. While at work he was questioned by one of his children what he was doing. "I am making a trough for your grandfather to eat out of," was the reply. "Ah," says the child, "and when you are as old as grandfather, shall I have to make a trough for you to eat out of?" The instrument he was using fell from his hand. The block was cast on the fire; the old man's forgiveness asked, and he was restored to the situation to which his age and worth entitled him.

There was once a man who had an only son, to whom he was very kind, and gave everything that he had. When his son grew up and got a house, he was very unkind to his poor old father, whom he

refused to support, and turned out of the house. The old man said to his grandson, "Go and fetch the covering from my bed, that I may go and sit by the wayside and beg." The child burst into tears, and ran for the covering. He met his father, to whom he said, "I am going to fetch the rug from my grandfather's bed, that he may wrap it around him and go a begging!" Tommy went for the rug, brought it to his father, and said, "Pray, father, cut it in two, the half of it will be large enough for grandfather, and perhaps you may want the other half when I grow a man and turn you out of doors." The words of the child struck him so forcibly, that he immediately ran to his father, and asked his forgiveness, and was very kind to him till he died.

INTRODUCTION TO THE LORD'S PRAYER.

TRANSLATED FROM THE GERMAN OF DR. FRANZ DELITZSCH, BY PROF. P. BORN,
SELINSGROVE, PA.—(CONTINUED FROM PAGE 37.)

EXAMINED from the different stand-points, the Lord's Prayer presents to us an arrangement the wisest, and a beauty that is as remarkable as the end contemplated is exalted and desirable. The observations, however, already made, do by no means exhaust the remarks that have been, or can be made in regard to the Lord's Prayer, examined from other points of view. In fact, they only stimulate us to a farther consideration of the exalted worth of this prayer. We can, therefore, not resist the temptation to present some of the views entertained and published by several of the distinguished ancient fathers, whose knowledge of divine things was drawn from the living fountain of God's word, and their own deep spiritual experience. The Lord's Prayer, remarks one of these, is a mirror in which we see reflected all the glory and magnificence of our God. In this house of prayer we become acquainted with the entire ordering and arrangement of the King's household. In this prayer, as in a palace, the Lord exhibits to us the riches of his goodness, as he conducts us from one apartment to that of another. In the first petition—*hallowed be thy name*—God brings us into the castle-church, and there shows us how his name is hallowed by prayer and thanksgiving, by hearing attentively and prayerfully his word, and by leading a consistent Christian life. The church triumphant in heaven, composed of angels and the spirits of just men made perfect, and the church militant on the earth, here unite in the one grand and harmonious chorus of holy, holy, holy is the Lord of Sabaoth. In the second petition—*thy kingdom come*—God brings us into his royal palace. Here we behold his throne highly exalted, and, on it, seated the King of kings, who with a sceptre of righteousness, reigns omnipotently in the kingdom of power; rich in mercy, he orders all things, in the kingdom of grace, for the good of his people, and while revealing himself gloriously, reigns, in the splendor of his majesty, in the kingdom of glory, and even does his pleasure in the midst of his foes and those that oppose. In the third petition—*thy will be done*—God conducts us into his court of justice, and here most graciously reveals to us his good, benevolent and perfect will, and what, from eternity, was decreed in the council of the holy Trinity, and what, according to the law and gospel, he yet requires of us. In the fourth petition—*give us this day our daily bread*—the Lord brings us into his store-house where

in his own amply provided granaries, he shows us the abundant provisions with which he can and will supply us with everything we need for this temporal life. In the fifth petition—*forgive us our sins as we forgive our fellow-men*—he shows us in his heavenly exchequer and revenue department, the registry of debts, in which is also recorded our indebtedness of ten thousand pounds, but which, in view of the blood shed by Him who is our surety, shall all be forgiven, on condition that we also evince a forgiving spirit by exercising brotherly love and patience toward our fellow-men. In the sixth petition—*lead us not into temptation*—we behold, as in a royal arsenal, the spiritual weapons, both offensive and defensive, with which we are to supply ourselves. Here we see the sword of the Spirit, the shield of faith, the breastplate of righteousness, the helmet of salvation; panoplied in these, and strong in the Lord and certain of the crown of victory, we shall be able successfully to resist every temptation, and vanquish every foe. Finally, in the seventh petition—*deliver us from evil*—the Lord Jesus brings us into his heavenly paradise, his ever-blooming, shady pleasure-garden, abounding in streams and fountains of living waters, in which, after being redeemed from all evil, we shall be, and forever remain. When the believer becomes conscious that these petitions have been answered, then follows the conclusion of thanksgiving and praise, here in time, and there eternally, in the land of vision and song where no more petitions need be presented, but where the song of praise and triumph shall never cease: *Thine is the kingdom and the power and the glory for ever and for ever, Amen.* This will be our sweet employ in the new world of glory, when we shall find ourselves fully and visibly in the kingdom of grace; there, at the court of

the great King, where all those things for which we prayed and sighed, shall present themselves in unveiled glory to our ravished eyes.

A pious statesman represents the seven petitions in the Lord's Prayer as standing in certain relation to the seven days in the week. Our Heavenly Father, says he, in order to have the fire of devotion burning continually on the altar of our hearts, has so arranged the seven petitions in the Lord's Prayer that they correspond to the seven days in the week. Monday—*hallowed be thy name*—God has given to us, as a day coming next to Sunday, and, from which, we should carry with us a lively sense of his presence, as our Father in heaven, whose name is holy in itself, and should also be hallowed through prayer by us. Do we contemplate heaven, this is his palace. Do we behold the earth, it is his footstool. His letter to us, is the holy Scripture. Afflictions are the chastening rod of a kind Father. Food and clothing are his parental gifts. Consequently, we are to regard all these good things as coming from Him who is our Heavenly Father. Tuesday—*thy kingdom come*—God would have us regard him as a benevolent king who says every day: Come unto me ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Meanwhile, this kingdom of God is righteousness, joy and peace in the Holy Ghost, and seeking this kingdom, we have the promise that all other needful things shall be granted to us. On this day, we are to contemplate heaven as the kingdom in which God, our Heavenly Father, will reveal himself more fully and more gloriously, and the earth as the kingdom of grace through Jesus Christ, who defends and protects his church by almighty power, and brings her through struggles and afflictions to

eternal peace and glory. Wednesday—*thy will be done*—brings us to the contemplation of Christ as the beloved Bridegroom of our souls, to whose will, without opposition, we are to render a willing and cheerful obedience, yea, make his will our own, even as he for our imitation besought his Heavenly Father, and said, *Thy will, not mine be done*. The dowry which this Bridegroom gives us, is his own infinite merit, which, in holy baptism, when he solemnly united himself to us, for the encouragement and strengthening of our faith, he promised us as an eternal possession. Thursday—*give us this day our daily bread*—presents God to us as a faithful shepherd, under whose love and protection we shall want for nothing; who leads us to fountains of living waters, and satisfies our bodies with the fruits of the earth, and our souls with the bread of heaven. Friday—*forgive us as we forgive our fellow-men*—presents God to us as our beloved Redeemer, who, in his infinite mercy, has redeemed us with his own precious blood, and has freed us from the servitude of sin, the devil and all evil, which consideration should most powerfully constrain us to exercise mercy toward our fellow-men. On this day we should contemplate the Crucified One, and consider what suffering our redemption cost him, and how infinite was the price paid in order to blot out and destroy *the hand-writing that was against us*. Saturday—*lead us not into temptation*—would have us to regard God in the light of a most skillful physician, whose aid we constantly and especially need, since, in consequence of sin, we are sick in body and soul. This Physician gives us the needed attention in our weakness and helplessness, and as God, as our Redeemer, has paid our great indebtedness, so, as our Physician, he prescribes rules for our future observance, so that we may be

able to resist every temptation and not perish in our sins. Finally, Sunday—*deliver us from evil*—would have us contemplate God as the righteous Judge whose condemnation, were he to deal with us after our sins, we would have good reason to dread, but from whom, since he now regards the righteousness of his Son in whom we believe, we may confidently hope for deliverance from all condemnation, and be assured of that inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.

Few, indeed, are the words that comprise this wonderful prayer, but for pious contemplation how comprehensive, how rich in thought! It is an inexhaustible and inestimable treasure, which, like jewels, must be valued, not in proportion to its size, but according to its intrinsic worth. It resembles a many-sided, highly polished diamond, which, viewed from any point, constantly sends forth new and brilliant rays of light. The superiority of this prayer, over all others, is also indicated by the significant names by which it has been designated. In the ancient church it was called *Oratio Domini* (*oratio herilis*), that is, the Prayer of the Lord, or the Lord's Prayer, because it originated in the loving heart of Jesus Christ, and was put into its present form by his divine lips. *Oratio paterna*, that is, the paternal prayer, because it begins with the blessed name of Father, or the filial cry of Abba by the believing soul. *Oratio quotidiana*, that is, the daily prayer with which the Christian daily appears in the presence of his Father in heaven. *Oratio legitima et ordinaria*, because it was composed by Christ himself, and, consequently, is the most precious of all prayers to the Christian. Though we do not have conclusive evidence, yet it is more than probable, as we can infer from

their epistles, that the Apostles made diligent use of this prayer. The most ancient positive evidences of its use in the post-Apostolic church are those of Tertullian and Cyprian. Tertullian calls it the prayer taught according to the direction of God, upon which all other prayers are to be based, as it is the sum of the entire Gospel and an abstract of the discourses of Christ. Cyprian says: What prayer can with more propriety be regarded as a spiritual prayer than the one that was given us by Christ himself, who has secured for us the influences of the Holy Spirit; and, what prayer can be regarded as a true prayer by the Father, except the one which his own Son, who is the Truth, has composed with his own lips, and, consequently, to pray differently from what he has taught us, is not only an evidence of ignorance, but also of guilt, since Christ reprovably says: Ye set aside God's commandment in order that you may bring into prominence your own traditions. Let us, beloved brethren, so continue to pray as our Great Teacher, who is God, has taught us. The prayer of Christ penetrates the ear of God. Tertullian informs us that the early Christians, after they had repeated the Lord's Prayer in their assemblies, were wont to kiss each other, in order to secure to themselves by means of the holy kiss, as by a seal, the certain answer to their prayer. Toward the close of the third century, it was already regarded a Christian duty to repeat the Lord's Prayer at least three times each day. Its use, in connection with the Lord's Supper, is of very ancient date. Justin Martyr evidently has reference to the Lord's Prayer when he says that the sacramental gifts are blessed by means of that prayer, whose words are those of Christ himself. The mysterious meaning of the Lord's Prayer was intentionally kept secret from the Catechumens, and its use was only allowed to the baptized. Receive, were the words uttered to the one about to be baptized, this precious treasure and preserve it. Receive the prayer which, to present before God, God himself taught. Then the candidates for baptism were careful to commit it to memory, and on the day in which they were baptized, repeated it publicly in the presence of God and the congregation. In such high estimation did the ancient Christians hold the Lord's Prayer. But notwithstanding, the church was far removed from the extreme of the Bogomites, a sect that sprung up in the Middle Ages, and rejected all church prayers, or liturgies, except the Lord's Prayer; so on the other hand the church presented an earnest testimony against the spiritually false sects that arose in post reformation periods, who running into the opposite extreme, rejected all forms of prayer, even not excepting the Lord's Prayer.

THE APPEAL TO CONSCIOUSNESS—THE DIVINE EXISTENCE AND IMMORTALITY.

BY REV. J. H. M'GARRAH.

TIME was when the appeal in matters of religion, was largely to the intellect. The existence of God, and the immortality of the soul, for example, were argued from rational grounds, and were intellectual deductions. A Supreme Intelligence was deduced from the evidences which the natural world affords thereof, and very ingenious were some of the arguments of the old divines. Nor is the argument from "Design" without its use; the nice adaptation of ends everywhere

met in the domain of nature, is strong presumptive proof that the whole natural creation is the work of Infinite Wisdom. This argument may have suffered some from the severe handling it has received at the hands of those who have professed not to be able to see Infinite Intelligence in nature, but for all that, it is no mean argument; and the man is, indeed, a dull student of what falls within the limits of observation, who can, in the face of such proofs, reject the doctrine of Divine Existence. And yet to men situated as we are, in a world of suffering, something more is needed to bring God home to us as one who cares for us. Under ordinary circumstances, most men can look out upon nature, and infer with little difficulty, the Authorship of the work. But when we look at the strange circumstances of trial surrounding us, we instinctively reach out for a Being who is nearer to us, than the God of nature. And we are not left to grasp at nothing; God is not without a witness of himself in the human heart; he senses himself to the moral faculties of our being so manifestly, as to convince us, beyond doubt, of his existence. So satisfactory is this revelation of God to the heart, that christian scholars have come to estimate it, as the highest evidence of the Divine Existence, within reach of mankind; it is not possible that our intuitive judgment, or consciousness, should lead us astray in a matter so vital. So, the present method of determining the question of a Supreme Being, is an appeal to the evidences furnished by the moral faculties of our nature. This Voice within us is not mediate or indirect, as that from nature is; it is immediate, and falls directly from the Divine lips, upon the human heart. Such proof is even above that which the written Word supplies; for the Scriptures are the product of the moral faculties, under the inspiring

influence of the Holy Ghost; and the proof here affirmed, is the immediate testimony of our consciousness, under the same Divine touch. A man may find some difficulty, in so convincing himself of the existence of God, by a mere intellectual argument, as to bring comfort to him in trouble; and yet if he will hearken to the voice within him, he need not remain long in doubt, nor carry his burden far.

On this ground the Church is invincible; here she may plant herself, and give quick answer to all questions which men of skeptical minds may ask touching the certitude of the Divine Existence; and here she has of late, put herself, as never before in her history.

Just why, then, is it that men of large culture, beyond the Church to-day, find themselves unable to speak, with such confidence, on this subject, as Christian men do? They are certainly as competent intellectually, as Christians are, to reach a conclusion. To this we reply: The question under consideration, cannot be settled by an appeal to the intellect exclusively; it falls within the province of the moral faculties, and consequently, in this direct way, can be solved only by the moral nature. This particular part of our being, though really as distinct from our mental nature, as the mind itself is from our physical nature, has not been sufficiently recognized by the class of men referred to; and this is the reason why they have so signally failed in their search after God, while many of far inferior culture have, by their hearts, found him. God is not overtaken by those who are searching for him with the intellect, in the material realm; he is come upon by those whose religious nature is feeling after him, in the moral realm; and such discovery of him is as satisfactory to the affectional nature, as is the discovery of any truth in science, to the reason.

As to the other doctrine referred to at the beginning of this article—the immortality of the race—the same method of proof is accepted also. Formerly it was customary to infer this doctrine from the vast intellectual endowments of man; and we do not depreciate this method of argumentation; for, the achievements of the human intellect in the various departments of knowledge, are presumptive proof that the mind is immortal. But there is a better and more satisfactory method of arriving at this great truth. The time element has come in to help us in the solution of this problem; as the years go on, the race moves upward, and more and more clearly does the moral consciousness of mankind speak out. How is this strange yearning after continued existence, to be interpreted, if it be not the voice within, proclaiming our immortality? Whence comes this ever-recurring conviction of a future life, growing clearer as we obey the inner Light, unless it is the Spirit still saying, "If any man will do His will, he shall know of the doctrine whether it be of God?" God has his witness here too, as in the case of the divine existence; such testimony can only be resisted by refusing to hearken, and this alas, is just what many men of culture are doing. The denial set against this doctrine, by men who themselves reveal, that its evidence, though smothered by skepticism, is still within them, is one of the strangest things we see about us to-day. In the case of John Stuart Mill the intuitive hope of immortality reveals itself very forcibly. By a life of most determined opposition to Christianity, he had nearly drowned the voice of God within him, when his precious wife was taken by death. At once his heart asserted its claim, and he wrote pathetically in his autobiography, that as the only way to alleviate his sorrow, he bought a cot-

tage near her grave that "he might feel her still near him." Thus without intending it, he became a witness, that there is something in man, however beaten down, that asserts itself, in view of the bitterness of separation by death, and cries out for a life hereafter. It is no answer to say, that this cry proceeds from a part of our nature inferior to Reason, and, therefore, less worthy of credence; it is folly to thus virtually rule out of existence the religious nature, which is really the supreme part of man. Every man, looking into himself, knows with the highest degree of moral certainty, that he is a living soul, and the same consciousness voices forth his immortality.

Another case, of more recent occurrence, gives additional significance to this subject. We have not anywhere read, anything more pathetically sad, than the address of Robt. G. Ingersoll, at the side of his brother's coffin, during the last summer. In this address the close of life is represented, as "a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death." The grief of this gifted, but misguided man, at the loss of his brother, is insoluble; and before he closes his address, his creed breaks down, and his heart compels him to say that after all there may be a world beyond—"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead, there comes no word; but in the night of death, hope sees a star, and listening, love can hear the rustle of a wing." Yes, but "hope" and "love" belong to our creed, not his. The truth is, the evidence of immortality is within us, and, in the supreme moment, asserts itself.

REPLY TO AN ANNIHILATIONIST.

The following note of inquiry explains itself:

"Will you please give the places, book, chapter and verses, where eternal punishment is taught, in the original Hebrew text? and, also, where the same is taught in the New Testament, in the Greek text? We have an Annihilationist here, who defies persons who are ignorant of the original, to find it; but he is very careful not to defy those who know.

"S. P. HARRINGTON.

"ABILENE, Kan., Oct. 28, 1879."

If we understand the theory of the Annihilationists correctly, it is that the saved shall live eternally, and the lost, or unsaved, shall be annihilated, *i. e.*, taken entirely out of existence. But the Scriptures everywhere make the punishment of the wicked co-eternal with the happiness of the saved. If, therefore, the happiness of the righteous is eternal, it follows that the

misery of the wicked must be eternal also. Take such passages as these, "And these (the wicked) shall go away into everlasting punishment; but the righteous into life eternal." Matt. xxv. 46. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel xii. 2.

But the Annihilationist wants to have the words given in the original Hebrew and Greek of the passages where they occur in the Old and New Testaments. As our time will not allow us to hunt up the numerous passages in the Bible, where the eternal punishment of the wicked is taught, we gave it into the hands of Rev. Abram Rudisill, of York, who has devoted much time to the study of the Greek and Hebrew Scriptures. The following is the result of his investigation:

DYING PERPETUALLY.

GENESIS ii. 17, **נִוְת תָּמוּת** Dying perpetually, yet never dead.—POLLOK.

Perhaps there is not another word in the Bible that has been twisted and murdered into more fatal heresies than **תָּמוּת**, for upon its right understanding explodes the abominably heretical speculation of the Annihilationists.

It is well to remember that the **ו** is often interchanged with **י** (*Gesenius' Lex.* p. 370). The **ת** is also often interchanged with **ך** (*Lex.* 208, 544, 1108). Now then we have **תָּמוּךְ** (*perpetually*), hence "Dying perpetually, yet never dead." Gesenius also remarks that the sound of the **ך** is kindred with **ת**, instance **כָּתַל** and **כָּרַל** having the same meaning. It is remarkable that **מִוֹךְ** means *to stretch*—perpetual time.

To be eternally dying and yet never dead, may be termed an incomprehensible mathematical demonstration of per-

petuity, being self-evident, yet of pure reasoning. A right line, extended or stretched to infinity with a conchoid line, within the hundredth part of an inch from a right line, running towards the right line as fast as the dispatch on a telegraphic wire, and yet never able to reach it, seems, indeed, contrary to common sense; the great president Edwards says: "Were it not clearly demonstrated in the conchoid of Nechomedes, it could never be believed."

Thou shalt die perpetually, is the judicial sentence pronounced by God, acting the part of a judge. From the beginning of the Bible to its end, death is spoken of as an eternal state of sensitive torment, to the unsaved the idea of death as being a state of positive suffering of torment is the same in almost all languages, and according to Gesenius in *all* the Semitic languages.

Gen. vi. 3, **לָעוֹלָם**. The teaching in

this verse is, that the unsaved antediluvians would not suffer themselves to be re-proved to all eternity.

Isaiah xxxiii. 14, מוֹהַרֵי עוֹלָם, the eternal ethereal fire-mist, the dual הַשָּׁמַיִם from which was afterwards prepared the torments for those fallen spirits, the devil and his angels, these torments to be always existing, still burning on, but never burning out, for ever and ever.

Edwards adds, "Sinners in the state of their punishment are represented to dwell with everlasting burnings. But if they are only turned into nothing, where is the foundation for this representation? It is absurd to say, that sinners will dwell with annihilation; for there is no dwelling in the case. It is also absurd to call annihilation a burning, which implies a state of existence, sensibility, and extreme pain; whereas in annihilation, there is neither the one or another of these."

Isa. lxvi. 24, לֹא תָמוּת וְלֹא תִכָּבֵה, תוֹלַעַתָּה, the worm shall not die, neither shall the fire be quenched—go out.

Jer. xx. 11, כְּלִמַּת עוֹלָם, everlasting confusion.

Dan. xxii. 3, דְּרָאוֹן עוֹלָם, everlasting contempt—to be thrust out.

עוֹלָם occurs in the Old Testament three hundred and eight times.

What does the Greek New Testament teach on this subject? It is granted that the Light shone but dimly in the Old Testament, when compared to the Light of the New Testament; but Christ brought to light *aphtharsian*, inannihilatability. 2 Timothy i. 10.

How did the best scholars in the golden age of the Greek language understand עוֹלָם?

The version called the Septuagint, which was in common use among the Jews in the time of our Lord, and received the highest sanction by being used

and quoted in the Gospels and by the Apostles, it is well known, was made from the original Hebrew, about three hundred years before Christ. It is of the utmost importance how עוֹלָם was then understood. Hence it is remarkable that it is almost invariably translated by the word *aion*, which occurs about 126 times in the New Testament, and *aionios* 71 times. These words are used to denote the everlasting torments of the unsaved.

Aion is a derivative from *aei*, always, and *on* the present particle of the verb *eimi*, to be, that is always being, everlasting.

Rev. xx. 10. Be tormented day and night for ever and ever, *aionas ton aionon*.

Rev. xiv. 11. The smoke of their torment ascendeth up for ever and ever, *aionas aionon*. There are no stronger terms in the Bible of absolute eternity, neither in reference to the duration of the happiness of the angels in heaven, or of the Great Jehovah himself.

Why should one not receive God's statement instead of the unscientific mode of speculation which leads to endless absurdities? It will never convince any one against his will who does not like the statements of God's Word. If men are fully determined to throw away naked facts and simple statements, they will not believe, though any number of citations from the Bible be presented to them; they would not believe, though one rose from the dead.

One more remark in conclusion, "eternally tormented," is the penalty of the law; Christ's sentence to the unsaved is, "These shall go away into eternal (*aionion*) torment," "But the righteous into eternal (*aionion*) life." Matt. xxv. 46.

Mark ix. 43, 44: *asbeston*. This word has two parts: *a* is a privative, that

is, it gives the word to which it is prefixed a contrary sense; *sbestos*, to disappear, to annihilate. hence the meaning is, the fire shall positively *not* be annihilated; to make it still more absolutely so, this most solemn declaration is not only emphatic, but it is repeated by the Savior.

From the foregoing Greek word is derived our English word *asbestum*, the

linum asbestum, a well-known substance, being indestructable by fire. In the British Museum there is a handkerchief, made of asbestum; you may throw it into the hottest fire, and when it is taken out again it will be observed, upon the nicest experiment, not to have lost one grain of its weight. LET US KEEP TO THE WRITTEN WORD.

WHAT IS ESSENTIAL TO A RECOGNITION IN HEAVEN?

TRANSLATED FROM THE GERMAN, BY THE EDITOR.

FATHER *I will that they also, whom thou hast given me, be with me where I am.* John xvii. 24.

"Dust thou art, and unto dust shalt thou return." With these words God announced to the first human pair, the inevitable doom that awaited them and the whole race of mankind. And it has been inflicted, this doom, from the beginning until the present day, and it will continue to be the doom of man until the end of days. The earth on which we dwell is an immeasurable grave-yard. Everywhere beside the enjoyments of life stands death with his terrors, and innumerable are the victims which he has consigned to the bosom of the silent earth; for, where are the thousands through whom we ourselves have descended, in innumerable successions, from the first human pair? Where are the mighty countless nations, whose names stand recorded on the pages of history, and whose power convulsed the earth? Where are the venerable nations of antiquity, who, by their literature and works of art, will continue, for thousands of years to come, to transmit the evidences of their existence to the latest generation? Where are they, the innumerable multitudes of men who have been the inhabitants of earth from the beginning of the world? Farth, dust are they, driven by the wind,

and their remembrance is passed from the earth. Only the student of history sees the vanished nations, countless and mighty, but like the visions of a dream, pass by his astonished eye. But if he seeks their traces in life, he finds nothing but dust and ashes; for the inevitable doom has gone forth from the mouth of the Creator, "Dust thou art, and unto dust thou shalt return."

And still this law of death continues with implacable force over all the living. Thousands daily fall into the arms of death, and in a short time the generation that now lives and moves upon the earth, will slumber beneath its surface. O! the uncertainty and frailty of human life! How irresistably and implacably are the happiest, tenderest, cords of love and friendship torn asunder! No tears, no agony, no pain, no gold, no might of earth can snatch the loved ones from the hand of death.

We, also, my readers, who still drink in the joyful light of life, will return again to earth, from whence we came. We, also, will one day be torn from the arms of friendship and love. Our tears have flown and will flow at the graves of those whom we love. We must part, whenever death commands us. Either our friends are separated from us, or we are parted from them. So has it been from the begin-

ning; so will it be in the future. But nothing is more adapted to soothe the pain of a separation, than the hope of a reunion with the person whom we loved. And where do we need this consolation more than at the last separation which so completely dissevers every earthly tie? Yea, truly, no word brings greater consolation from the voice of the dying friend, than the assurance, we will meet again! We will strike glad hands on the shores of the heavenly Canaan!

Can we depend upon this hope? Is it more than a delightful expectation? Will the redeemed in the regions of bliss, meet again, recognize each other, and be reunited? What are the dictates of reason, and what does the Word of God teach on this subject? Let us inquire what we are to understand by this future reunion. For, on the one hand it is necessary that we should have clear ideas of the nature of this reunion, before we shall be prepared to enter upon the investigation of its truth, and, on the other hand, some may have erroneous views in regard to it, which ought to be rectified.

1. For a reunion with our beloved friends in the future world, from the nature of the case, it is necessary that we should be assembled with them, after death, at one and the same place; that we be not scattered abroad through the illimitable regions of space, but be congregated together in one world. For, if different worlds should be assigned to us and our friends, separated by inconceivable distance, and if it would by this means be rendered impossible for us to approach each other, and assure each other of our individual existence, and communicate our mutual thoughts and feelings, then there could not possibly be such a reunion with our beloved friends in the future world as exists in this life.

2. Still the fact of our being associ-

ated with our friends, in one place, in the world to come, is not sufficient; there must also be a recognition. If those sacred bonds of love and attachment, which bound us together on earth, are to be renewed, we must know each other as those who were united here. We must know this was our father, this was our mother, this our brother and this our sister, this was our husband, or wife, or friend, whom we loved on earth. For, if we did not know this, our spirits would be strangers to each other, and the union which existed here on earth, could never be restored. But by what means our spirits shall recognize each other in the future world, we have not the means of determining. For, as the Apostle John declares, "We know not yet what we shall be." The mode of existence of spirits is so entirely different from our existence here, that we can have no idea of it. As they are pure spirits they have no bodies, and having no bodies, they will also have no organs of sense. How those spirits can see, having no eyes, or how they can hear, having no ears, or how they can exercise any one of the five senses, without their appropriate bodily organs, we cannot conceive. But we must be satisfied with the assurance that these things are not impossible; satisfied with the revelations of the Word of God, that the resurrection of our bodies will bring the redeemed into closer and happier and eternal union.

3. But if we are to be reunited to our friends, in the future world, we must also be able to remember the relation we sustained to them in this world, for if we are to recognize our friends as such, we must recollect the friendly relations which we sustained to them, we must know the reason why these persons are so near and dear to us, and so tenderly and closely bound up in the affections of our hearts.

If we could not do this, then we would meet them as strangers, and although we would form new friendships and alliances with those holy spirits, yet it would not be the renewal of the same tender attachment which subsisted between our hearts here on the earth.

4. Again, if this reunion is to be of any permanent benefit to us, we must be capable of communicating our thoughts and feelings to each other. Without this capacity it would be no material benefit, nor any lasting source of happiness to us. But the very idea of life itself seems to carry the conviction with it, that we will be able to communicate the thoughts of our minds and the feelings of our hearts to each other, when God shall reunite us to each other in the world of spirits.

5. Again, the union, to be a source of happiness to us, must be permanent. If in eternity, as here on earth, occasional separations take place between the redeemed, still this will lead to new reunions. But, if we should be united for a short time in the glories of heaven, and then torn from each other's embraces forever, then this temporary reunion would be one of the most dreadful punishments inflicted by the Creator, and a thousand

times more painful would be this eternal separation.

6. But lastly, it is self-evident, that all the relations which we sustained to each other here on earth, cannot be restored in the world to come, but that our relations will be united to our more exalted and perfect condition. Neither the civil, nor the domestic, nor the matrimonial relations, will be resumed, for these were only designed for this world; and in the world to come, the Savior expressly declares, the redeemed shall neither marry nor be given in marriage.

This, therefore, is the rational idea of a reunion with our friends in eternity: That after death we shall meet in the same world and in the same place, recognize each other, recollect our former friendship on earth, be capable of communicating our thoughts and feelings, and dwell together in eternal union and happiness.

This idea of a future union is perfectly consistent with reason. It is never called in question, whether angels recognize and communicate with each other. What then should make us believe that the disembodied men, after death, should not enjoy the same privilege?

A REVIEW OF THE EV. LUTHERAN MISSIONARY SOCIETY OF EAST INDIA,

FROM ITS ORIGIN IN THE YEAR 1705, TO 1796. TRANSLATED FROM THE GERMAN OF REV. J. L. SCHULZE, D. D., BY REV. JOSEPH R. FOCHT, HUNTINGDON, PA.

CHAPTER II.

The First Missionaries Met with Many Trials.

Revs. Bartholomew Ziegenbalg and Henry Pluetschau were the first who were chosen missionaries. After a previous examination and ordination at Copenhagen, they began their sea voyage on the 29th of November, 1705, and arrived at Tranquebar, the place of their destina-

tion, in safety, on the 9th day of June, 1706. Nothing was so much desired by them now, as that they might soon become useful. But this they could not hope to be, until they had learned the Malay and Portuguese languages. With the greatest zeal they immediately began this work. On the sixth day after their arrival at Tranquebar, they already made a beginning with the Portuguese. With

the aid of a Portuguese grammar, they familiarized themselves with that language, as it is spoken in Europe. However, the Indian dialect of this language they had to learn by degrees through intercourse with the common people. Thus they surmounted the first great difficulty, and in a short time brought it so far that in the beginning of November, 1706, they could catechise in the Portuguese language. But far more difficult for them was the learning of the Malay or Tamul. They were in want of a grammar and dictionary. The strong desire, however, soon to be qualified for their office, also conquered this great difficulty. In the month of September, 1706, they engaged a Malay school-teacher to instruct his children in reading and writing in their house. With the children they carefully watched how the teacher, according to the Malay custom, drew for the children the letters in the sand. At the same time they closely observed the pronunciation and in this way not only learned to read and write Malay, but they also became acquainted with some words, the meaning of which as yet remained dark to them, because the school teacher of the Portuguese children did not understand Malay, and, therefore, could not explain it to them. After this difficulty in the beginning, they had the good fortune, in the following month, to become acquainted with a Malay philologist, who not only understood Portuguese and Danish, but also German and Hollandish. Him they employed as their interpreter. From this time onward they made rapid progress, as they diligently read Malay books, and particularly the poets. These books gave them the advantage to become acquainted with the fabulous narratives of the gods of that nation, of which knowledge they could make use in pointing out to the heathen the folly of their fables. Before

the close of the year 1706 they advanced so far that they could, with tolerable readiness, express themselves in the Malay language. Up to this time they preached only once a week, in Zions church, in the German language, and also had made a beginning to catechise in the Portuguese. They now redoubled their energy, so that they might be able, as soon as possible, to labor among the Malay also. Already in January, 1707, they began to hold catechisation with some children in the language of their country. It was great encouragement to them to find themselves advanced to their proper sphere of action. However, in order to become more useful, they divided the performance of their official duties between themselves, so that Rev. Ziegenbalg preached to the Malay and Rev. Pluetschau to the Portuguese. Rev. Ziegenbalg therefore directed his attention chiefly to the Malay language, and acquired a readiness which caused the natives to be surprised. *

They likewise began to visit among the heathen, received catechumens, established a school, and by degrees attracted to it a useful catechist to whom

* Rev. Ziegenbalg, besides his numerous official duties, already in the year 1708, had compiled, with great labor and expense, two dictionaries, one of the common, and the other of the poetical language of the Malays. For this purpose he had read more than one hundred Malay books, not only theological, historical and philosophical, but also medical, economics and poetry, and for four months entertained experienced Malay poets at his house. The poetic Malay is so very different from the common language of the nation, that a common man cannot understand a hymn, or even a Malay verse, if it is not explained to him. Not only the many thousand names of their gods, make these writings difficult to be understood, but innumerable narratives of imaginary occurrences appear in their poetry, which, according to their narratives, took place in the fourteen worlds among the gods.

they had before given the necessary instruction. Rev. Ziegenbalg composed prayers and hymns in the Malay language, translated Luther's Smaller Catechism, and likewise composed several small books for the spread of Christianity.

The little flock which by degrees collected together soon began to increase, so that both missionaries concluded to build a new church. They certainly had no means at hand, but they showed their self-denial in contributing the greater part of their salary to the building of the church, which at that time amounted to two hundred dollars each. In June, 1707, the corner-stone was already laid, and the building went on so rapidly that in two months it was finished. The church was dedicated on the 14th day of August, and called Jerusalem Church. As bright as the prospects now appeared, so gloomy did these prospects become in the two succeeding years; because internal and external obstacles came in the way of the further progress of the work. Those who, by the king's orders, should have given a helping hand to the missionaries, made for them every step more difficult. These officers carried things to open hostility, so that Rev. Ziegenbalg was kept under arrest for four months. In the archives at Halle is found an imprinted complete report of the great severity with which Hassius, the commander of Tranquebar, treated these men. I shall, however, make no further use of them, and only say this, that the commander by these means sought to make the first missionaries appear as suspected persons, because those who were first brought into the Christian church by them were of the lower caste (or class) of natives. It was apprehended that evil consequences would result from it, on account of slavery, which, however, was entirely without foundation. For experi-

ence itself showed afterwards, that those slaves who were converted to Christianity, were found to be much more faithful and useful to their masters, than the unconverted. People do not consider that the Gospel must first be preached to the poor, the same as in the beginning, it found the least access to the great and distinguished. It would have taken a long time before the missionaries would have gathered a congregation, if they had not commenced with the small number of the lower castes to make a beginning, and with which likewise some of the higher castes united. Besides, in many respects it would not have been for the best, if a work of this kind had been established so entirely without heavy trials. The immovable confidence in the Divine assistance by which the first missionaries surmounted all their difficulties, became confirmed by their heavy trials which for several years they had to endure. They bore every mortification and often struggled against distress and want, when the expected assistance from Europe in the beginning of their labors was delayed by accidental circumstances, and afterwards the first assistance sent to them was swallowed up by the waves of the sea. However, they cheerfully continued the work which they had begun, and did all they could under such pressing circumstances.

The years 1706, 1707 and 1708 were years of heavy trials, nevertheless the number of heathen who professed Christianity and were added to the church, was over one hundred; also, a Malay, Portuguese and Danish school had been established. To support these new establishments cost upwards of fifty dollars per month. These expenses caused both missionaries great anxiety while the assistance from Europe delayed to come to hand, and at Tranquebar itself so many difficulties were thrown in their way.

Their opponents already rejoiced in the opinion that the missionary work would come to an end of its own accord. But or all that, God assisted. The year 1709 brought to both distressed laborers better encouragement. In July of this year their hearts were gladdened by the arrival of a ship from Europe, which had on board two co-laborers, * and also an assistant with the necessary supplies in money, † besides religious books and a supply of European medicines. This ship also brought an earnest injunction from the king to the commander of Tranquebar, not to oppose the missionaries, but to render them all possible assistance. This token of the grace and protection of the king inspired the missionaries with new energy. They now built a house for themselves to live in, enlarged the school establishments, and labored to put the mission on a better footing. However, the desired effect of the royal injunction was not fully realized. As the commander and privy council were still opposed to the missionaries, in the hope that the oft-repeated complaints against them, which they had sent to Copenhagen,

* The two co-laborers were Revs. John Ernest Grueneller, A. M., and John George Boevig. The former became very useful in the work of the mission. Polycarp Jovelan, a student, was also sent with them as an assistant in the schools, who became very useful in the economic department; at times, likewise, he preached in the Portuguese language. He returned to Europe in 1714.

† The amount was respectable and came in due time to relieve their wants, which were at this time very great. Up to June, 1707, Revs. Ziegenbalg and Pluetschau had to pay everything out of the salary which they were promised. From the 16th of November, 1707, to the 25th of July, 1709, they had to borrow money, because up to this time they had received from Europe fifteen ducats only. For the building of the church they were willing to contribute something.

would turn the mind of the king against the mission. Even in the month of September, 1709, the missionaries thought it necessary that one of them should go to Europe for the purpose of giving the affairs a better turn, by representing to the king the true state of things. But the carrying out of this resolution was delayed for several years, which were associated with new trials. A commissioner from Denmark arrived in the year 1710, but he had no instructions as to their case; because the complaints of the missionaries, which had been sent two years before, did not reach the king. Therefore they had to endure the wrong patiently; they were, however, much encouraged with the assurance that the king was satisfied with their labors. At the same time they received with the ship, besides their salary, also two hundred dollars extra, which was designed for the advancement of the mission. Even after the missionaries had waited in vain for a long time for the definitive decision of their triennial report, and in the mean time had to bear many new oppressions, at last Rev. Pluetschau, in the month of September, 1711, made a journey to Europe, and sailed in an English ship from Madras. After a short stay in Holland he arrived in London on the 4th of November, 1712, where he was kindly received. He then went to Copenhagen to lay before the kingly court the oppressed condition of the mission. ‡ However, this visit did not remove the discord. As the royal definitive decision, upon which everything depended, delayed so long, that Rev. Ziegenbalg found himself likewise compelled, towards the end of the year 1714, to go to Europe to remove the continual obstructions thrown in the way

‡ He became pastor of a church in Holland, and, therefore, did not return to the East India mission.

of the progress of the mission, and to make with its friends the necessary arrangements for the further demands of the work. The resolution to separate himself for several years from his newly organized congregation became very trying, and with difficulty he satisfied the congregation with the assurance that by the help of God it was his determination to return to them. He could rest assured that Rev. Grueneller, who now for seven years had been his assistant, would in his absence manage the mission with fidelity and zeal. He therefore remained firm to his resolution. Scarcely had it become known, when the good effects of it appeared from the fact, that the opponents treated the missionaries with greater mildness. The so deeply injured missionaries were found prepared to pass in utter forgetfulness the inflicted oppressions which they had suffered, and a written agreement was drawn up and signed on the 15th of October, 1714.* Rev. Ziegenbalg took his departure on the 26th of October, and arrived safely in Norway in the summer of 1715. He traveled by way of Hamburg to the encampment at Stralsund, where he preached before his majesty the king of Denmark, and was admitted to an audience by the king. The assurance of the further royal grace and protection encouraged him to travel by way of Rostock, Lubeck and Ham-

burg to Copenhagen, where he was very kindly received by the worthy royal court, also by the illustrious board of missions and the directors of the East India company showed him great kindness.† However, before his return to Tranquebar, which he took by way of Holland and England, he was appointed Provost by his majesty the king of Denmark. His stay in Germany, although short, was not only of the greatest benefit to the Tranquebar mission itself, the condition of which at once improved, but also for the missionary work in general, since various persons in high life became favorably inclined to its claim. The Duke of Wuertemberg ordered collections to be taken throughout his whole dominion. Likewise the same was done in Sachsen Meiningen and other countries, so that a considerable sum of money flowed together.

† From Copenhagen Rev. Ziegenbalg came by way of Brunswick to Halle, where he arrived on the 17th of October. During his short stay here the printing of his Malay (or Tamul) grammar, which he completed while on the ship, was nearly finished. He remained at Halle till the 2nd of December, at which time he began his journey by way of England to return to East India. He arrived safely in London on the 2nd of January, 1716. He was not only kindly received by the illustrious "Society for the Promotion of the Knowledge of Christ," but also enjoyed the grace of his majesty George I, and was by his majesty admitted to an audience. On the 26th of February he went to Deal and sailed from that place on the 4th of March. He arrived safely at Tranquebar in the latter part of August, and with joy took charge again of the mission in which he continued faithfully until his too early death, which occurred in the year 1719.

* This agreement is found literally in the preface of the ninth continuation (No. 9) of the Missionary Reports, Vol. I, page 647. Afterwards the commander, Wm. Hassius, received his dismissal and returned to Europe in the year 1716,

A CHURCH COOK-BOOK.—The Congregational church in Marysville, Ohio, hit upon a novel, as well as very successful plan, for raising money, when it authorized a few of its ladies to prepare and publish a cook-book. They have already realized a profit of \$3,500, and with the money have furnished an attractive brick church, and still have several hundred dollars left for a parsonage fund.

PREMILLENNIAL? OR POSTMILLENNIAL?

UNDER this heading the readers will find an able article in this number of the MONTHLY, from the pen of President McDougall. Perhaps there is no subject of Biblical study on which there is so much diversity of views, as on the subject of the Millennium. In every age of the church the second coming of Christ has been looked for, and the subject is still agitated with unabated interest. During this year a convention was held in one of our eastern cities for the express purpose of discussing the subject of the Millennium, and some of the ablest theologians of different denominations took part in it. It is therefore a "live question;" it always has been, and no doubt always will be, till the second advent of Christ shall settle it forever.

The Old Lutheran divines of the 17th century teach that the Millennium is past; it began with Constantine, the first Christian emperor, and ended in the 13th century. There is therefore, according to this view, no future Millennium to expect, but the second coming of Christ will suddenly usher in the end of the world and the Judgment day. Their views on this subject may be found in *Schmidt's Dogmatic*, which we quote as follows, page 661-663:

"The principal passage to which Chiliasts appeal is Rev. xx. 1-8. Gerhard thus explains it: 'The opinion of those seems especially probable who place the beginning of those 'thousand years' in the empire of Constantine the Great; for then Satan, who, in the first three centuries after Christ, had impelled the heathen emperors and Roman proconsuls to horrible persecutions of the Christians, was bound, as under Constantine peace was given the Church, and persecutions ceased, neither were the nations of which the Apocalypse especially makes mention, able any longer with such violence and cruelty to propagate their rage for idols. According to this hypothesis, the end of these thousand years will fall in the year of Christ 1300, about which time Satan, being again released, aroused the Ottoman family, under which Gog and Magog, *i. e.*, the Turkish empire acquired the greatest strength, and the Saracen race raged against the Church

with a greater effort than before, the greatest and most flourishing part of the world having been occupied, and the city of Constantinople having at length been taken, which was the seat of the Eastern empire; so that in this manner, between the empire of Constantine, who warded off persecutions from the Church, and that of the Ottoman Turk, who greatly afflicted the Church, these thousand years intervene. And because horrible persecutions, excited by the heathen emperors, in which several thousand Christians were slain, preceded this binding of Satan, and the rest for the Church which followed at length under Constantine the Great. John, in his vision, introduces the souls of the martyrs who had been beheaded or slain because of the testimony of Jesus, and because of the Word of God. To these he joins the souls of those who had not adored the beast and his image, nor received his mark on their foreheads or in their hands. Concerning these souls of pious martyrs and confessors, to which also may be added the souls of those who were killed when Satan was loosed in the persecutions of the Papists and the Turks. John declares first 'that seats of judgment were given,' viz., as a sign of the judgment they were to exercise; secondly, that they lived; and thirdly, that they reigned with Christ a thousand years. They exercised judgment against their persecutors, by whom they were killed. For, as the blood of the pious cries out from earth to heaven, and begs for punishment against those who have shed it, so also their souls in heaven cry out under the altar, and beg for vengeance for their own blood and that of their brethren. They have lived evidently in heavenly peace, tranquility, and glory. The tyrants passed sentence that they should be destroyed both in soul and body, but the Holy Ghost, in this passage, and frequently elsewhere in the Scriptures, bears witness that immediately after death they live in heavenly glory. Finally, 'they reigned with Christ,' *i. e.*, all enemies, the devil the flesh, the world, and all adversaries having been entirely overcome. Neither from the particle 'until'

are we permitted to infer that when this 'a thousand years' shall have been finished, the happiness of the saints will also have been ended. But for this reason the thousand years are expressly mentioned, because when they have been completed, what happens to the Church is memorable, viz., that, Satan being again released, it shall be attacked anew by the most grievous persecutions." . . .

"BAIER: 'The Judge will be Christ himself (Matt. xxv. 31; according to both natures, John v. 22, 27), who, gloriously appearing in his assumed humanity, and seated upon a judgment-seat, conspicuous to all, will pronounce sentence with authority divine. Moreover, Christ will have holy men, Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2; and good angels, Matt. xxv. 3, partly as judges and partly as ministering attendants of the judgment. And, indeed, it will be the office of the angels not only to accompany Christ to judgment, and to manifest his advent by sending forth a great sound (1 Thess. iv. 16), but also to assemble, from all parts of

the world (Matt. xxiv. 31; Mark xiii. 27), both those who have been raised from the dead and found alive, then to separate the pious from the wicked (Matt. xiii. 41, 49), by placing the former at the right hand and the latter at the left (Matt. xxv. 32), and then to thrust the damned to hell (Matt. xiii. 42, 50). But holy men will be the witnesses and approvers of Christ's judgment.'

"HOLLAZIUS: 'The advent of Christ as judge will be public, and exceedingly glorious, terrible to the wicked, and greatly longed for by the pious.'

"QUENSTEDT: 'The law of this judgment is, indeed, *generally* speaking, with respect to the men to be judged, the entire heavenly doctrine, John xii. 48; Rom. ii. 16; but *speciallly*, and with respect to the pious, the Gospel, strictly so called, and as contradistinguished from the Law, Gal. iii. 9, 12; Matt. xxv. 34; but with respect to the unbelieving, the Law, Gal. iii. 10; Rom. ii. 12; 1 Cor. vi. 9, 10; Gal. v. 19, 20, 21; the Law, I say, but not alone, and considered by itself, but as it has been illumined by the Gospel.'

THE MINISTRY AND THE LITURGY.

We have heard it stated that the Presbyterian Church is becoming more hierarchical in her doctrine of the ministry, and more liturgical in her public service. Rev. N. P. Breed, D. D., of Philadelphia, recently preached a sermon in the Presbyterian church of York, of which the following extract, kindly furnished us for the THEOLOGICAL MONTHLY, certainly shows no tendency:

"If one is a bishop, all are bishops. The Epistle to the Philippians is addressed to the saints, with the bishops and deacons; that is, to the whole church, officers and people. The only officers are the bishops and deacons. The deacons were not rulers; and in the small city of Philippi there were several bishops. 'It is certain,' writes Neander, 'that every church was governed by a union of the elders or overseers, chosen from among themselves, and we find among them no individual distinguished above the rest.'

Dr. John Reynolds, the most learned man in the Church of England of his time, wrote, 'All who, for five hundred years past, have endeavored the reforma-

tion of the church, have taught that all pastors, whether they be bishops or priests, are invested with equal authority and power. It is the common judgment of the Reformed churches, of Helvetia, Savoy, France, Scotland, Germany, Holland, the low countries and our own.'

Dean Stanly writes, 'In the enlarged atmosphere of more exact scholarship, and more enlightened candor, the belief that episcopacy, in the sense of the necessity of one presiding officer over every Christian community, reached back to the origin of Christianity, has now been abandoned.' To this effect he quotes, 'The most learned of all the living bishops of England,' the Bishop of Durham, 'who,' he says, 'has proved beyond dispute that the early constitution of the Apostolic churches of the first century was not that of a single bishop, but of a body of pastors, independently styled bishops or presbyters; that presbytery was not a later growth out of episcopacy, but that episcopacy was a later growth out of presbytery; that the office which the Apostles instituted was a kind of rule,

not of bishops, but of presbyters; and that even down to the third century, presbyters as well as bishops possessed the power of nominating and consecrating bishops."

At the Reformation, with the sole exception of the Church of England, these principles were reaffirmed by the whole church. The bishops of Denmark and Sweden derived their ordination from Luther and his fellow-presbyters. The superintendents of other Lutheran bodies are simply presbyters raised by their brethren to a very limited control.

The genius of Presbyterianism repudiates a liturgy fixed and prescribed for all the exercises of public worship; for not only do the infinitely varied and ever varying wants of the soul defy reduction to programme, but as history loudly testifies, such a liturgy tends powerfully to what is technically called ritualism, and this ritualism tends powerfully and steadily towards the discharge of both mind and heart from all participation in worship, and reduces it to mere mechanical ceremony. And now God's ordinance of preaching truth of divine inspiration gives place to the reading of prayers of man's composition.

Presbyterianism recognizes it as a chief duty of the church to get and keep the truth before the minds of the people. The command which Jesus, as it were, dropped out of the clouds as he withdrew from human sight, was, "Go preach." "Go ye into all the world," &c. The Apostle Paul writes it, with flashing eye, in dead earnestness of spirit, "Christ sent me," not to go through rites and ceremonies, not to administer sacraments, "not to baptize, but to preach the Gospel!" To Timothy he writes, in terms as solemn as the judgment day, "I charge thee," &c. 2 Tim. iv. 1, 2. And whatever church displaces this one great function of the church, and replaces it with any other, has abdicated the chief office for which the blessed Savior organized and sent forth his church in the world.

The bearing of this upon worship is obvious. All true worship is the response of the heart to truth perceived by the mind. The heart is a bell and the truth is the tongue that strikes the sides of the

bell and evokes the sound; and the perceiving mind is the force that, under God, brings the tongue into contact with the bell. It is the *perceived* majesty of God that fills with awe; it is the *perceived* justice of God that fills with dread; it is the *perceived* mercy of God, in Jesus Christ, that fills with penitential grief; it is the *perceived* goodness of God that fills with love.

And Presbyterianism puts it upon the minister to spend a large portion of every week in filling his mind and heart with some great commanding truth of God's Holy Word, and to come into the pulpit on the Sabbath day under all the stimulus of that week's study and prayer, and with the weight of that precious truth upon his soul, to lead the devotions of the people.

And what of the people? Our directory for worship says, "Let every person and family in the morning, by secret and private prayer for themselves and others, especially for the assistance of God to their minister, by reading the Scriptures and by holy meditation, prepare for the communion with God in his public ordinances."

The people are to come to the house of God on the Sabbath day from their closets, where they have fervently prayed for their pastor, that God would be very near to him, giving him insight into their wants and woes, their yearnings, their discouragements; the necessities, spiritual and other, of themselves and their households; that he may gather them up in his spirit, and, as the high priest bare the names of Israel on the breastplate into the Holy of Holies, he may bear them on his heart before the throne of the heavenly grace. And then, in this spirit, they listen to the exposition of God's holy word, and the truth goes into the mind and into the heart, and becomes food for their devotions. Ah, this service when it is realized, and as in countless instances it is realized, is as far higher a style of devotion than that of mere rite and ceremony, as the heavens are higher than the earth!

Thus we preach the truth, and we sing the truth, and the truth is the motive force and pervading spirit of our devotions.

HOMILETICAL.

RELATIONSHIP OF FAITH AND WORKS.

THE following two skeletons were prepared by Rev. L. K. Secrist, of Hellam, York county, Pa., and sermons preached from them on Sunday, Nov. 24, 1879:

Faith without works is dead. Jas. ii. 20.

Faith and works are united in a divinely established relationship. To it we may apply the language of Holy Writ: What God hath joined together, let no man put asunder. Yet, ever since the founding of the Christian church, Antinomian views concerning faith and Pharisaical exaltation of works have had their adherents and advocates. By one party the Law is abolished, works are not required, faith in Christ alone is necessary. The other party contends that it matters not what a man believes, or whether he believes at all, only so he have good works. By their merit the favor of God, and a right to life, are obtained. But faith is necessary; so are good works. They are both essential elements in a living Christianity and a saving religion.

In considering the relationship of faith and works, we remark:

I. THE RELATIONSHIP IS SCRIPTURAL;

Its existence is taught and its necessity demanded by the Word of God.

1. Some practically deny the relationship, especially its Scripture authority; possibly on the ground of a seeming conflict between Paul and James. Notice and compare: Paul in Eph. ii. 9; James ii. 14. Paul, Rom. iii. 28; James ii. 14.
2. But the disagreement is only apparent, Paul, in 1 Tim. vi. 12; Heb. xi. 28;

James ii. 17, 22, 26, speaks of faith without works as being useless.

3. Paul wrote to those who ignored faith and trusted alone in works; James to those who relied on faith without works. They really agree and teach the relationship of faith and works.

II. CLOSE, OR INTIMATE RELATIONSHIP.

1. Works, to be good, must bear the stamp of faith; not simply Scriptural in themselves, calculated to accomplish good ends: They must be done from good motives, and well pleasing to God. "Without faith it is impossible to please God." Heb. xi. 16.
2. They sustain to each other the relation of cause and effect. Faith inspires the will to do and prompts action. Good works are the natural result and legitimate effect. Examples: Noah, Abraham, Moses, &c. In Nature no relationship is closer: Sun, light and heat; soul, outer acts.

III. ESSENTIAL RELATIONSHIP.

1. Faith without works is dead; so are works without faith. Soul and body make the living man; faith and works a living Christianity.
2. Necessary to
 - 1.) Our own good, as laborers and reward;
 - 2.) The good of our fellow-men, promoting their good by our efforts;
 - 3.) The promotion of God's glory, &c.
 This relationship must be found in us. We need faith to prompt, strengthen, encourage, &c.; works to prove our faith genuine, &c.

ABRAHAM'S FAITH.

Abraham believed God. James ii. 23.

We have Abraham's faith as our theme and subject of consideration. What is faith? A conviction of truth; assent of the mind to the truth, fulness of a declaration or revelation made. In a Scriptural sense: Through conviction and certainty that God's declarations and promises are true and infallible. "The substance of

things hoped for, the evidence of things not seen." Heb. xi. 1. Faith is the condition of enjoying the divine favor in life and salvation in eternity. It is the main-spring of the Christian life, obedience and submission. By faith we enter the narrow way, walk therein, have a happy exit, and a triumphant entrance into heaven. For the improvement of our own

faith, let us consider Abraham's faith.

I. IN ITS NATURE:

1. Well founded. Not on traditions, legends, human opinions, creeds and promises; but on the sure word and faithful promises of God. See promises given, Gen. xii. 2, 3; xvii. 15, 16.
2. Strong. Sustained him in the severest trials, difficulties, dangers; actuated him in the performance of the hardest duties.
3. Constant and enduring. No interruption or abandonment, like Peter and Thomas; but firm under all circumstances.

II. IN ITS OPERATIONS.

1. Prompted him to seek and submit to the divine guidance. He did not consult his own judgment, books, or opinions of fellow-men; but the wisdom and will of God.
2. Made him earnest and active in the public service of God. Wherever he located, his first work was the building of an altar, and offering.
3. Led him to persevering prayer. Relative to Sodom, Gen. xviii. 23-32.
4. Prompted implicit and cheerful obedience, in all things, &c.
5. Induced him to trust and seek the pro-

tection and help of God. In danger, in want, and in the performance of all duties.

III. IN ITS FRUITS AND BLESSINGS.

1. Relative to Abraham himself;
 - 1.) Imparted internal. Fearlessness, peace, contentment, hope, security and certainty. He must have been a happy man.
 - 2.) External. A great name, "Friend of God." Great riches, honor, influence, power. Made him father of a great nation, and finally the reception and enjoyment of eternal life.
2. Relative to the world. Promise, "In thee shall all families," &c.
 - 1.) Through the example it afforded. The comfort and courage it inspires.
 - 2.) Through the Word of God. Communicated to his posterity preserved and sent forth by and through them. Result of his faith.
 - 3.) By his faith became the ancestor of Christ, the Redeemer and Savior of the world. Eternity alone will reveal the blessings that have flowed from the faith of Abraham. Have we such a faith? We need it. Let us seek it.

TEXTUAL DIVISIONS.

IN the following skeletons we give a few examples where the divisions are all derived immediately from the texts. In two of them whole Psalms are taken; namely, the first and twenty-third, where each verse forms an appropriate division.

We regard this textual mode of division, not only most easy to the preacher, but also most interesting, instructive and edifying to the hearers. We would advise our ministerial brethren more frequently to adopt this kind of preaching:

THE RIGHTEOUS AND THE WICKED CONTRASTED.—Ps. 1.

I. HERE IS A DESCRIPTION OF A GOOD MAN:

1. To avoid evil he utterly renounces evil-doers. Ps. cxix. 115.
 - a. He does not walk in their councils, but shuns their principles.
 - b. He stands not in the way of sinners.
 - c. He sits not in the seat of the scornful. Ps. lxix. 12; Hos. xi. 5.
2. He submits himself to the guidance of the Word of God. Ps. xvii. 4.
 - a. He delights in it. Rom. vii. 16-21.

- b. He meditates in it. Ps. cxix. 97.
3. He is declared blessed in upper and nether spring mercies.
4. By all these means he becomes fruitful as a tree by the waters. &c.

II. HERE IS THE SAD CONTRAST IN THE CHARACTER OF THE WICKED:

1. Their state is the very reverse: "The ungodly are not so," &c.
2. Observe their doom.
 - a. They shall not stand in the day of trial;
 - b. They shall be utterly cut off.—Henry.

THE GOOD SHEPHERD.

In the xxiii. Psalm the first verse is the text, and the other verses in the Psalm constitute the divisions. Thus:

The Lord is my shepherd. I shall not want. Because

- I. He provides for all my wants; "He maketh me to lie down in green pastures, and leadeth me beside the still waters;" ver. 2.
- II. He rescues me from spiritual destruction and sanctifies my life. "He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake." ver. 3.
- III. He comforts and guards me in affliction and danger; "Yea, though

I walk through the valley of the shadow of death, I will fear no evil; for thy rod and thy staff, they comfort me." ver. 4.

- IV. He gives me victory over all my spiritual foes and fills me with heartfelt joy; "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." ver. 5.
- V. He will finally bring me to heaven to dwell with God. "Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." ver. 6.

JESUS KNOCKING AT THE DOOR.

Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him and he with me. Rev. iii. 20.

- I. Who is the speaker here? Jesus Christ, the Son of God;
- II. What is he doing? He stands and knocks at the door of the sinner's

heart, and calls to him, "Behold, I stand at the door and knock, if any man will hear my voice."

- III. What is his desire? To enter in. "I will come in to him."
- IV. What does he promise? The blessings of his grace, here and hereafter. "I will sup with him and he with me."

CHRIST AN ALL-SUFFICIENT SAVIOR.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30.

- I. We are ignorant; Christ becomes our wisdom;
- II. We are condemned by God's holy law; Christ becomes our righteousness.
- III. We are by nature depraved and po-

luted by sin; Christ procures for us sanctification, regenerating our hearts by the influence of the Holy Spirit.

- IV. We are mortal creatures and our bodies will turn to corruption in the grave; Christ gives us redemption for our bodies, which he will raise from the dead, and clothe them with immortality and glory.

BIBLE READINGS—SANCTIFICATION.

1. *Defined.* Ps. iv. 3; 2 Cor. iv. 17.
2. *Nature.* Ex. xiii. 2; xxix. 36, 37; xl. 10-15; John xvii. 17, 19; Heb. ii. 11; ix. 13; 1 Cor. vi. 9-11.
3. *Ground.* Ex. xxxi. 13; Heb. xiii. 12; 2 Thes. ii. 13; 1 Pet. i. 2; John xvii.

17; 1 Cor. vi. 11; 1 Thes. iv. 3; 1 Cor. i. 30; Heb. ii. 11; Rom. xv. 16; 1 Cor. i. 2; Titus iii. 5.

4. *Evidence.* 1 Sam. xvi. 5-13, 18-23; 2 Chron. vii. 15, 16; John x. 36; xvii. 17, 19; Heb. viii. 10; Acts xx. 32.

PRACTICAL HINTS.

AIM at a full and entire sanctification of soul and body.

LET your life be one of entire consecration to God.

DAILY give yourself wholly to God.

LEAVE as little as possible to be done at death, beyond simply going home.—SHANNON.

SAYINGS AND DOINGS OF THE LITTLE FOLKS.

LOGIC.—“Ray,” I said, “set the door ajar for mamma.” “Yes, ma’am.” And the eager little feet rushed across the floor and opened the door wide. “Why, my dear child,” I said, “don’t you know what ‘ajar’ means? It means that you should open the door just a little bit.” The boy stopped in the middle of the floor, and gave me an astonished look out of his blue eyes as he said: “Why, mamma! don’t you know the verse, ‘There is a gate that stands ajar?’ And do you think that Jesus would open the heaven-loor just a little bit? I tell you ‘ajar’ means very, very wide open.”

“JAMIE and Eddie had quarreled. So, as Jamie had been the most to blame, he was sent up-stairs alone to think over his sins and repent. When his mother called him down, she asked him what he had been doing. He replied, “Praying.” “Well my boy, what did you pray for?” His reply was, “I prayed God to pardon Eddie and make him a good boy, and bless all my deeds.” A very good illustration of self-righteousness.

A FIVE year old boy stood watching his baby-brother, who was making a great noise over having his face washed. The little fellow at length said: “You think you have lots of trouble, but you don’t know anything about it! Wait till you’re big enough to get a whipping, and then you’ll see—won’t he, mamma?”

A FULL-BEARDED grandfather recently had his beard shaved off, showing a clean face for the first time for a number of years. At the dinner-table his three-year-old grand-daughter noticed it, gazed long with wondering eye, and finally ejaculated, “Grandfather, whose head you got on?”

LITTLE FANNIE was not allowed to eat meat for supper, and her father even refused to give her any venison, of which she was very fond. After supper, when saying her prayers, she wound up, “Give us this day our daily bread,” with “and venison, too, Lord.”

“AND how does little Charlie like going to school?” kindly asked a good man of his six-year-old boy. “I like goin’ well ’nough,” replied the boy, “but I don’t like stayin’ after I get there.”

It is very plain that all children do not pray for little brothers and sisters, as the following story sent to the *Sunday Magazine* shows: All who are interested in Sunday-school work and who have studied our international texts, will remember that we had one on “Importunity in Prayer,” last Fall. A teacher in a Sunday-school in the State of Missouri, asked her class if we ever received a blessing that we did not ask for. “Yes ma’am,” said a little boy of about seven years of age. “Well, what is it, George?” “Eabies,” replied George.

OUR little Charles, aged four, came to spend a few days with us. My mother says she never received such a rebuke as he gave her at the table. Looking up, he said, “Granny, say blessing.” Receiving no reply, he said, “Granny, bow head. make all bow heads;” when he said, “Lord make us glad for these blessings.”

THE Rev. R. M. Palmer, D. D., of Mississippi, tells the following joke on himself: A lady member of his congregation reproved her wee-bit daughter for misbehaving in church. The little one answered, “Why, ma, Dr. Palmer don’t have *hissself*; he jess runs all about in the pulpit.”

A LITTLE girl, four years old, learned the Bible text, “Love one another.” “What does ‘Love one another’ mean?” asked her oldest sister. “Why, I must love you, and you must love me; and I’m one and you’re another.” was the answer.

IN our hotel is a bright little girl of three years. Our head waiter, who is colored, asked her one morning if she would kiss him. She looked up and said, “If you will wash all that black off your face, I’ll kiss you.”

A LADY asked her little girl, on returning from church, if she remembered the text. “O yes,” said she; “the ladies’ sewing society will meet at Mrs. McCracken’s house, Monday evening next.”

THE same little fellow, going to the window one beautiful bright night, pointing to the stars, said, “Mamma, just see, God has lit all his lamps to-night.”

A LITTLE boy, hearing his mother speak of her wedding, cried bitterly because he had not been invited.

WIT AND WISDOM.

THERE is a good thought in the following incident from a late book: "A dear old friend of mine used to say, with the truest Christian charity, when he heard any one being loudly condemned for some fault: 'Ah! well, yes, it seems very bad to me, because that's not my way of sinning.'"

AN Irish absentee is said to have sent this comforting message to his steward: "Tell the tenants that no threats to shoot you will terrify me."

THE following nine scintillations of wit we clip from the *Penn'a College Monthly*:

1. ACCORDING to a certain Senior's views of Political Economy, that science condemns *murder* not because it is morally wrong, but because it is "economically ruinous."

2. KIEL defines Political economy as "*Die Lehre von den Werthen*," but a Senior improved it thus: "*Die Lehre von der Wahrheit*." The improvement was appreciated by his class.

3. A CERTAIN Soph says that Achilles was rendered invulnerable by his mother's dipping him in boiling oil. There's something very Gre(a)cian about that discovery, certainly.

4. It is rather sad to think that a Junior, when asked by a professor who Hagar was, should answer that he "could not find *his* name in the classical dictionary."

5. INQUISITIVE student: "Professor, when are you going to Synod?" Accommodating Prof.: "When I go, I'll let you know."

6. A SOPH being asked to give an example of a position in which the spinal column is likely to become curved, instanced a lady riding on horseback, and gave as a reason—"Because she doesn't ride on both sides."

7. THE lungs of the Sophomores are the best in College. Hear them howl and you'll be convinced.

8. A SOPHOMORE from town trades kindling-wood for German.

9. Prof: "As the scales of the cuticle are not generally seen on the parts often washed, state where they can be seen." Soph (quickly): "On the feet."

IN a personal letter we received the other day, a good brother wrote us: "The greatest thing I have against our minister is, that he is always so hard up. Can't see why our church must always be cursed with a poverty-stricken minister." Exactly—can't see. And yet that good brother has not paid his pew-rent for going on three years; in fact, he never was known to pay it up in full, he's always behind with it. When the contribution box is being passed he takes that time for studying the organ and reading the text on the arch above it. When the Sunday finances are to be discussed his seat is empty, he has a headache. And yet he can't see why their Church must be cursed with a poverty-stricken minister. —CHURCH AND HOME.

IT sounds funny, but the old "grace" spoken of by John Rayland must have been uttered most reverentially: "Whereas, some have appetite and no food, and others have food and no appetite, we thank thee, O Lord, that we have both."

IT was Alexander Clark who said, "There is enough book theology among us to cover the past and future histories of the fallen race: but scarcely religion enough to sustain the week-night hour of prayer."

PHILIP HENRY said, "There are two things we should beware of: that we never be ashamed of the gospel, and that we never be a shame to it."

NEVER indulge in what appears to be a little sin; it will harden the heart and lead to greater.

A PAPER advertises for sale a pew which "commands a view of nearly the whole congregation."

HEAR what the preacher says with ears attentive, mind retentive, heart receptive.

THE easiest and best way to expand the chest, is to have a good heart in it.

THE credit that is got by a lie only lasts till the truth comes out.

THE power of pleasing is founded on the wish to please.

GOD often hath a great share in a small house.

BETTER a bare foot than none.

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Rev. P. ANSTADT, York, Pa.

We append a few extracts from letters of Sunday-school workers who have used our helps. They are spontaneous and unsolicited expressions of approval, and are but a small part of the words of encouragement received from persons belonging to all the principal Protestant denominations.

Selinsgrove, Pa. I received the March number of the *Teachers' Journal*. I want the whole volume from January. Have you the first volume? If so, in what form? What will you ask for the whole set back to December, 1872?

REV. H. ZEGLER,

Prof. Theology in the Missionary Institute

Lutherville, Md. I congratulate you on the success of your Sunday-school publications. I must say I prefer your *Journal* to any other that I have seen.

J. R. DIMM,

Principal of Lutherville Female Seminary;

New York Institution for the Instruction of the Deaf and Dumb, April 4, 1875. I have used the *Teachers' Journal* for more than a year. I consider it the best help for the gaining of a knowledge of the Sabbath-school lessons now published.

E. H. CURRIER.

Springfield, O. Your *Journal* seems to give satisfaction in our large Sunday-school, numbering last Sabbath 752.

ED. N. LUTHER.

Muhlenburg, Liberia, Africa. The children in the Mission School must have the Lesson Leaves, and I don't know of any others that suit as well as your *International Comments*.

REV. DAVID A. DAY.

Dartmouth, O. We are very glad of the improvements and signs of prosperity exhibited by the *Journal*. The *International Comments* are very satisfactory; the scholars are delighted with them.

R. M. STEWART.

Pleasant Valley, Md. I like your *Journal* very much; I cannot study the lesson properly without it. I received different other comments on the International Lessons, but think yours the best.

WM. H. YINGLING.

Foreston, Ills. We are well pleased with the *Journal*. We take the Sunday School Times, published in Philadelphia, but we consider the Explanatory Notes equal to those in the Times because they are better adapted to the mass of teachers.

REV. W. H. SCHUCH.

Pine Grove Mills. Since your *Journal* is published I have been taking it. I cannot get along without the aid of the *Journal*.

G. W. HOMAN.

Lancaster, Mass. I have changed my residence to the beautiful town of Lancaster, Mass., therefore please send me your *Journal* to this place. I think very highly of your *Journal* and will try to introduce it here, as they know nothing of its value.

JOSHUA FREEMAN.

Paper Mill, Md. Since I introduced the *Comments* here the school has been growing in interest. I am trying to introduce them into our sister schools, but it takes time to work some of the old logies around.

T. T. BENTON.

Mahanoy City, Pa. I like the *Journal* splendidly; it does me more good than anything I ever studied.

J. M. SMITH.

Rev. D. S. Altman, *Ottawa, Kans.* I am delighted with your *Journal*—can't do without it.

R. W. Stewart, *Dartmouth, O.* Some time ago I wrote to you that we could not take your *International Comments* any longer on account of the

price. Since then our school has united with another school, and the officers, after examining three specimens leaves, decided yours was the best, and we will take it.

Shamokin, Pa. The Sunday-school at this place after using our *INTERNATIONAL COMMENTS* for some time concluded to try a question book. In a short time after we received the following note: Please send us 150 *International Comments*. We have tried to get along without them, but find that books do not answer all cases as well as the *Comments*. I myself always favored the use of *Comments* in preference to any other plan.

D. Y. G. HAM.

Louisville, O. Your Lesson Leaves are well liked; more so than any leaves that our school have ever used.

JACKSON BELT.

Stockwell, Ind. Having had an opportunity of perusing one of your most valuable *Journals*, I think it is far superior to anything of the kind I have ever seen. Every Sabbath-school teacher should have one. Enclosed you will find 60 cts. for which you will please forward me the work one year.

ISAAC MEISENHÄLT.

Leipsic, O. The *Teachers' Journal* is the best work of the kind that I have found, and I am glad to see that a number of my people are beginning to take it.

REV. W. H. DOLBEER.

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